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Palace Worship Can't Protect Them From the Reckoning of Allah



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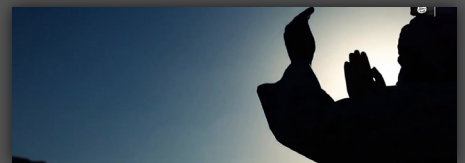
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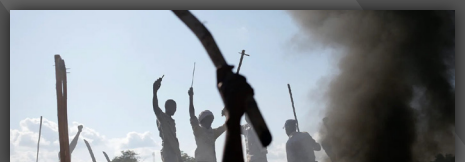
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Palace Worship Can't Protect Them

From the Reckoning of Allah

The purported Shaykh Yusuf al-Qaradawi is dead, and this news offers the opportunity to expose the blasphemous Aqidah he used to promote as “spiritual” godfather of the renowned misled “Brotherhood”. Muslim is indeed not the appropriate title to be conferred to a herd of serial “associators” and betrayers of the shahadah, who keep mingling the Tawhid with the Taghut, despite the multiple warnings against shirk issued in the Quran and the Sunnah. Given the magnitude of the threats to Islam in the modern

dunya, martyrs Sayyid Qutb and Abdallah al-Azzam were adamant in calling the Ummah to “hold firmly to the rope of Allah” [Surah Ali ‘Imran, 3:103], standing up for pure monotheism as per the true manhaj of the Salaf. Walking through the straight path requires a complete “dissociation” from the contemporary jahiliyyah society, by practicing the Kufr bit-Taghut and al-Wala wa-l-Bara principles, and the launch of the jihad fi sabilillah to ensure that the word of the Almighty resonates as the

highest across the earth.

This is the Din for a real Muslim (brother), while those who fall into the trap of shirk and of its multifaceted manifestations are believers just by word and their iman is a fake. How it brings us back to al-Qaradawi? Opposite to Qutb and al-Azzam, al-Qaradawi’s efforts as an alim were not aimed at serving the cause of Allah Ta’ala, but the quest for power of his human providers, namely the Taghut of the at-Thani’s house in Qatar, together with the personal ambitions of his nafs: a most grave act of shirk,



which prompted al-Qaradawi to take a different course from what the Quran and the Sunnah clearly indicate as the way forward for Muslims to deal with the kuffar and the mushriqin.

Denying the teachings of Prophet Muhammad ﷺ as a strategist and commander, al-Qaradawi disposed of both the “Book” and the “sword”, and made his followers believe that the solution for the truth to prevail lies in “democracy”. It goes without saying that this is a blatant bidha (innovation), since Allah ﷻ is the sole Legislator, and Muslims cannot accept or compromise with the idea of man who holds “sovereignty” (haram).

On the contrary, as per al-Qaradawi's design, Taghut Morsi in Egypt took an oath that bound him to respect a



In Doha, Afghan Taliban Leaders Hold Meetings With Islamist Leaders Sheikh Yousuf Al-Qaradawi And Sheikh Ahmad Al-Raysuni

“democratic” constitution belittling Shari’ah as one of its juridical sources, turning out to be not less in transgression (against Allah’s law) than Taghut Mubarak. Similarly, as the supreme law in the country, an-Nahda in Tunisia passed a constitution that placed Shari’ah on the same level as other juridical sources, and then made alliances or came to terms with disbelieving forces just to retain political power (and its economic benefits). It is no surprise that the “misled Brotherhood” in Egypt and Tunisia were meant to fail. Indeed, “Success is from Allah

alone” [Surah Hud: 88], and not from Qatar’s petrodollars or from the Taghut Erdogan—a champion in disguising his neo-Ottoman shirk with an Islamic cloak. And the same fate will be met by the misguided “Brotherhood” in Europe.

“The master of European Islam has left us today. It is also thanks to the Imam and doctor Yusuf al-Qaradawi that we have learnt to love Islam and to understand that we can serenely conjugate our being Muslims with our being westerners at the same time”. This statement on social media



by a young European member of misled “Brotherhood” to mourn his misleader, shows how lost in the tawagheet is a significant portion of the new generation of (would-be) faithful in the Dar al-Harb, due to the nefarious influence of al-Qaradawi and his syndicate of misled “Brotherhood”.

“Democracy is a tactic to penetrate the systems in European countries and transform them into Islamic ones from within”, they explain, convinced of the validity of al-Qaradawi’s lesson, but without realizing that they are just moving further and further away from the tawhid, and closer and closer to become ordinary “citizens” of the European jahiliyyah society. The manipulations fabricated by al-Qaradawi and the “misled Brotherhood”, made Muslims living in Europe become ever more lenient towards any kind of indecency and immorality, while oblivious to the manhaj

of the Salaf and the duty of jihad fi sabilillah.

“O believers! Take neither Jews nor Christians as guardians – they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people” [Surah al-Maidah: 51].

If “democracy” had been the way forward, Prophet Muhammad ﷺ would have pursued it himself with the blessing of Allah the All Wise, at least out of compassion for polytheists and disbelievers. However, once in contact with the Taghut, the truth gets contaminated and is no longer able to enlighten the straight path, with man turning away from it. This is the evil heritage of al-Qaradawi also in Europe, but it is worth to be noticed that he was able to embark even before the Shaytanic enterprise of Taliban emerged. As a founder and former president of the “International Union of (misled) Scholars”,

al-Qaradawi met in Doha with Taliban delegations multiple times, and a few weeks after their comeback to power in Afghanistan, the Taliban signed a cooperation agreement with the Union for the creation of a “rightly guided government”. Does this mean that, gradually, the Taghut of “democracy” will be spread to smash Islam across Afghanistan as well?

The wicked influence of al-Qaradawi has made the Taliban lost their mind to the point that – after abandoning the jihad fi sabilillah to become protégée of the Qatari-Turkish Taghut and sign an un-Islamic agreement with the Taghut US – they ended up courting even the global Taghut to be granted the membership of the so-called United Nations.

Blessed by the Allah the Almighty are thus the efforts of the Islamic State in the Khurasan Wilayat, the resistance of the tahwid in Afghanistan against the shirk stemming from al-Qaradawi and his offspring. He died, as all the callers to gate of Hell will die, and the Most Just of Judges knows best what to do with his soul. The mujahidin remain, expand, and will keep fighting in this dunya, sure of the reward waiting for them in the akhira.

Ruling on Those Judging

by laws other than Those Revealed by Allah

It's a major issue about which every Muslim should have clear understanding. It is so dangerous that may lead someone to the limits of shirk.

Shaykh Muhammad bin Ibrahim, may Allah have mercy on him, said: Ruling by other than what Allah has revealed is like worshiping a deity other than Allah, because the meaning of kalima is only Allah is to be worshipped without associating any partner with

Him, and only Muhammad ﷺ, who was sent by Allah for the implementation of His religion, need to be obeyed. And the wars that have been fought throughout history and are being fought now are only for the establishment and implementation of the Shari'ah.

Imam Shanqiti, may Allah have mercy on him, said in Adwa al-Bayan: With Allah the Exalted, the shirk in ruling and the shirk in 'ibadah are all the same. It means

that there is no difference between them. He, who submits himself to a system other than the law of Allah, is like worshiping an idol and bowing down to it. And there is no difference between the two of them, since in both the cases, one is associating partner with Allah ﷻ.

There are three cases regarding those who rule by other than what Allah has revealed:

First case: He is upon his own authority and makes such



ruling willingly.

It is further divided into several categories:

First category: He adheres to judgment of Shari'ah outwardly and inwardly, but in a particular case, he suspends the implementation of a Shar'i huqum, given that he doesn't deny the superiority of the laws of Allah.

Thus, his main-ground for judgment is all outwardly from the Shari'ah, and inwardly his desires. So, this person is a sinner committing a major sin. His sin increases depending on the issue that he ruled by, no matter how few or many. But, he does not disbelieve as long as he is ruling by the Shari'ah, even if he was an oppressor. If he also leaves off a ruling in some affairs; such as leaving off the ruling upon one of his relatives and upon someone who bribes him with money, and similar to



that – then he is an oppressor who is committing a major sin. However, he does not disbelieve because his actions constitute a sin (leaving off a specific ruling). He is not judging by the rulings of the taghut from other laws.

So, there is a difference between someone leaving off the ruling by what Allah has revealed in (specific) matters, and whoever rules by other than what Allah has revealed in (specific) matters.

Second category: He makes a law and rule by it. It is a major kufr which nullifies his Islam, because he knows that the law of Allah Almighty exists in a matter, yet he makes a law and replace the law of Allah

the Almighty with it. So, he has committed shirk in the law and Lordship of Allah the Almighty and considered his corrupt intellect and opinion superior to the Shari'ah of Allah Almighty.

Allah ﷻ says:

{And whosoever does not judge by what Allah has revealed, such are the kaafooroon (disbelievers)} [Al-Maidah: 44]

So, how would someone abandon the laws prescribed by Allah ﷻ and replace them by those made by human beings? This is without doubt an immature and illogical choice. And he who does this is a kaafir [disbeliever in Allah ﷻ and His Messenger ﷺ].

In this issue, many scholars of Ahlus-Sunnah refer to the narration of Ibn 'Abbas, may Allah be pleased with him, about this verse [Al-Maidah: 44] that it means minor kufr which does not constitute apostasy. But according to many scholars, the narration of the words of Ibn 'Abbas, may Allah be pleased with him, is weak because it came in one way through Hisham Ibn Hujjair whom was considered to be weak by Imam Ahmed,



Yahya Ibn Ma'ean, Yahya Ibn Sa'ead and Al-Awqaily [Ad-Duafa Volume 4, Page 337]. However, even if we consider this narration as an authentic one for the sake of argument, it doesn't necessarily validate ruling by other than what Allah ﷻ has revealed. This is because according to this narration, Khawarij was addressed by Ibn 'Abbas, may Allah be pleased with him. He, may Allah be pleased with him, by no means legitimized ruling by the laws of kufr instead the laws of Allah ﷻ. So, the truth about this issue and Allah knows best (Wa Allah A'alam): it is major kufr as it was narrated by Abdur Razzaq in his Tafseer that Ma'amr narrated from Ibn Taw'ose who narrated from his father: Ibn 'Abbas, may Allah be pleased with him, was asked about this verse [5:44], and he said: "It is kufr".

Third category: Ruling by the laws of kufr other than that of Allah. The huqum regarding this is also the same as the previous one. It's a major kufr which expels him out of Islam, because he has replaced the law of Allah with that the kufri laws. Second case: Ruling by other

than what Allah has revealed under compulsion. Hence, it is to be noted that the matter of compulsion is not an excuse for judging by other than what Allah has revealed due to the following reasons: First: It is not necessary for a person to remain a judge in such a case, but for him is to leave this position. If he claims that he will be killed, in case he gives up the position of judge or lawmaker, then death is better for him, since if he is killed, the harm will be inflicted on him only. But if he legislates and due to this people will abide by the law, then the harm will be inflicted on the people and the religion, which is a much greater harm than his death. Shaykh Sulaiman bin Sahman, may Allah have mercy on him, says: "If the outbreak of wars destroy everything in the cities, it is less alarming than the fact that a taghut has been appointed as a judge who will rule by laws other than what Allah ﷻ has revealed."

Second: He does not have the right to decide upon the matters of others while Allah ﷻ has legislated for them, and he is not even authorized to make a law for himself. Third: To decide between people based on the law other

than what Allah has revealed becomes a means of disbelief for the people, as they will be compelled to abide by that law and they will be made satisfied with that, which is a far greater fitna (tribulation) than the killing of this judge. Fourth: Ruling by the religion of Allah ﷻ and bringing decisions to the Shari'ah is from 'ibadah. So, even if people are forced to submit themselves to tawaghit and their laws, it is not acceptable from them.





Third case: This means ruling by the laws of “Ghayrullah” (false deities worshipped besides Allah) due to ignorance. Scholars consider the excuse of ignorance in the matter of takfir. But we need to consider whether ignorance is really an excuse for ruling by the laws of “Ghayrullah” or not. Hence, we should understand the fact that the excuse of ignorance hardly fits on everyone.

Only in the following cases, ignorance can be considered as an excuse in this matter:

1. If someone lives far from the civilization, and nothing related to knowledge from the scholars reaches him, and he does not have access to remove ignorance from himself.

2. If a new Muslim faces a matter regarding which the huqum is not known to him. But if the person is able to remove the ignorance by seeking knowledge regarding the matter and yet he doesn’t acquire knowledge and rule by the laws of “Ghayrullah”, his excuse of ignorance is not acceptable.

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, says:

“The possibility of learning the knowledge or gathering information about the message brought by Muhammad ﷺ is necessary for establishing the evidence of Allah ﷻ on His servants. But it is not a condition that all the ignorant people should learn about it, because when the disbelievers denied to listen to the recitation of the Quran and contemplate its meaning or denied to abide by the Shari’ah of the prophets, it didn’t become an excuse for them, as the possibility of learning knowledge was present there.”

Hence, it is noteworthy that for making takfir of someone, it is not a condition that he must be aware that a particular action of kufr will lead him to kufr. Rather, it is sufficient for him to learn that a particular act (of kufr) has

been prohibited by Allah ﷻ.

There are many reasons for this as follows:

1. Some people, who used to mock the Prophet ﷺ and his Companions, knew that this action was illegal and they were not aware of the fact that such an action will nullify their Imaan. Despite this, Allah the Exalted mentioned them as the disbelievers, as the Almighty says:

{But if you ask them, they will say, “We are only gossiping and jesting.” You ask them, “Were you jesting with Allah, His revelations, and His Messengers? Do not make excuse. You turned disbelievers after having come to faith.”} [At-Tawbah: 65-66]

2. Also, Salama bin Sakhr al-Bayadi, may Allah have mercy on him, knew that during Ramadan, it is forbidden to have sexual intercourse while fasting, but he did not know that atonement is also required for such act. When he committed it and informed the Messenger of Allah ﷺ about it, he ﷺ made atonement for him. Hence, his ignorance didn’t excuse him from atonement.

Imam Ibn Taymiyyah, may Allah have mercy on him, said:

Whoever considers the conditions of the world, he will find that every good on this earth is due to the monotheism of Allah, worshiping Him, and obeying His Messenger ﷺ, and he will find that every evil on this earth, such as tribulations, trials, droughts, and the imposition of the enemy, is due to disobeying the Messenger of Allah ﷺ and calling to other than Allah. In one of it or in another, in general or in particular, there is neither power nor strength except by Allah, the Lofty, the Great.





HAMAS and TALIBAN (2) in Sham and in Khurasan

The erroneous views that the jihad claimants (including Hamas and Taliban) possess regarding Rawafidh is the same view of Hasan al-Banna and his followers, and there is nothing strange about the views of Abu Mus'ab as-Suri regarding Rawafidh, since he used to be a Ikhawani (murtadd Brotherhood member), having respect for his fellow brothers of Brotherhood. Owing to the intimate relationship between the Brotherhood and the Rawafidh, the leaders of the Hamas, trained by the devils of the same brotherhood, are always thankful to Khomeini

for his support and sympathy for them. There are numerous examples of how strongly the murtadd 'Ismail Haniyeh, the vice-president of political affairs of Hamas, defends Iran and how shamelessly he considers these murtaddin as his brothers and praises them. Allah the Exalted says: {Believers fight for the cause of Allah, whereas disbelievers fight for the cause of the Satan. So fight against Satan's 'evil' forces. Indeed, Satan's schemes are ever weak.} [An-Nisa: 76]

This nationalistic and democratic party, fighting for the sovereignty of the tawagheet in the name of the Islamic Resistance Movement (Hamas), was trained with the ideology of the Ikhwanis, and in many cases, it has no difference with the murtadd Taliban militia. Hamas, like the Taliban, has been struggling to gain power through illegitimate means apart from the Shari'ah, and it neither respects or recognizes any values in the name of Shari'ah. This nationalistic and



tyrannical organization was founded by Ahmed Yassin on the 14th of December, 1987. It receives financial support from many tyrants and infidel countries, including Qatar, for its survival. It has very strong relations with murtadd Bashar al-‘Assad, and previously, it maintained its relations with the Baath Party and most of the members of this organization were members of the Baath Party as well. In 1920, the British colonizers attacked a segment (Palestine) of the greater Sham, and finally, just as they gave birth to a so called Islamic country called “Pakistan” separating it from the greater Hind in the year 1947, they created, formed, and financed a cancer called “Israel” separating it from the land of Sham. The creation of Pakistan and Israel as a direct result of the Second World War is the greatest achievement of the British colonizers. During their occupation of Palestine, they divided this pure land into two parts: they named the Arab-inhabited areas as Palestine (Filistin) and gave the name of Israel to the areas where the Jewish minority settled, and it was decided that the famous historical and religious sites will be taken care by the international communities. The disengagement was

agreed upon and Israel came into existence.

The Taliban Emirate and Hamas are similar organizations, as in many cases, they have similarities and share the same standards. The Taliban Emirate’s main objective is to gain power and retain it, suspending the implementation of Shari’ah of Allah and replacing it with its own laws, as it carried out successful trading of all religious values to gain power in Afghanistan. The Taliban sacrificed millions of people in the name of Islamic Shari’ah and finally succeeded in gaining power of Afghanistan. Similarly, Hamas is also making use of all possible means to take over Palestine, whether it is through democratic elections, Iranian idolaters, or any kind of interaction with other kuffar and mushrikin; their ultimate objective is to gain power of Palestine and that’s it. They don’t really care of about making the word of Allah higher.

In the same way, the Taliban Emirate has accepted and implemented all blasphemous principles and kufri conditions that have been determined by the international community for the division of the Islamic Ummah, according to the

British “Divide and Rule” policy. The spiritual division of the Ummah through such physical division is based on international kufri laws which have been gladly accepted by the murtadd Taliban Emirate. Likewise, Hamas also acknowledges those laws and implements it too. For example, having the belief of nationalism in which one considers the infidels of his country as his brothers, while they have nothing to do with the Muslims of another country who do not have the citizenship of his country, irrespective of their plight and oppression at the hands of the infidels.

Nu’mān Bashir reported Allah’s Messenger ﷺ as saying: “The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.” [Sahih Muslim]

For example, no matter how much oppression the Chinese tyrants do to the Uyghur Muslims, the Emirate, based on their kufri agreement, is committed to being friendly with them who have butchered the Muslims, and on the other hand, they will not allow a foreign Muslim to enter the territory of their own country, Afghanistan, and there will



be no danger to the kuffar from it. Similarly, Hamas has been promoting a policy openly supported by Iran, as Hamas calls Khomeini, the leader of the Rawafidh, as the leader of the Muslims of Iran in their books. The strong relationship between them can be manifested by their praises of the Rawafidh in their books. Hamas is an ally of the Hezbollah of Lebanon, the murtadd Brotherhood, and the Shia organization (Islamic Jihad), and all of them are part of the same coalition. Hamas chants the slogans of unity of the Ummah, and considers them all to be Muslims and their brothers, regardless of the heresies and misguidance introduced by those factions into Islam. There is no hatred or jealousy among them, and by any means, they should be united and work under a single banner and one system. The Taliban Emirate is doing the same what was done by Hamas in Palestine four years ago. In this case, its role model, in

terms of its misguided policies, is Hamas, because before them, other so called jihadi groups have also tarnished the pages of the history with such evil deeds.

Iran supported and helped the Taliban in the past to protect the interests of the Rawafidh in Afghanistan, and in the same way, it supported Hamas for protecting the interests of the Rawafidh in Palestine, when they used Hamas as a pawn. Not only in Palestine and Afghanistan, but also in other countries, Iran takes care of the interests of the Rawafidh through the murtaddin of Hamas and Taliban. In addition to the general interests of the Rawafidh throughout of the Muslim lands, there are some other Iranian interests. It supported the Taliban, provided them with weapons, and also built offices and training centers in its cities, when its goal was to defeat its rival America in the economic and military field, and achieve many other

political goals. Accordingly, Hamas is strengthening itself in Palestine for paving the way for Iranian interests.

The strengthening of the Emirate and Hamas by Iran is aimed at another great purpose, which is to prevent the establishment of the global Islamic Khilafah. Iran has armed, equipped, and trained Taliban militias against the Islamic State many times, and it also financed them and recruited its Rafidah pagans to fight along with murtadd Taliban militias against the Islamic State, and it is still spending huge amount of money for supporting the murtadd Taliban Emirate, as you must have heard that a while ago, a large shipment, in the name of humanitarian aid, came from Iran to Afghanistan, while Allah knows what was in it actually.

The plane carrying the so called humanitarian aid could have landed to any other airport, but it preferred Nangarhar, because it was a stronghold of



the Islamic State and the truth of the Islamic Khilafah and the falsehood of the Taliban Emirate are clearer to the people of the East (Nangarhar and Kunar) than the people of any other province of Afghanistan. Therefore, Iran is plotting to make people obedient followers of the Taliban Emirate through such aids, and on the other hand, the Emirate is following the instructions of their Rafidah brothers in killing hundreds of the believers with great cruelty and closing hundreds of madrasas and mosques of the muwahhadin (monotheists), as you see them being closed while polytheistic ceremonies and places of worship of the Rafidah pagans are being protected throughout Afghanistan, and they are gaining influence day by day. Therefore, all of these are the part of their long term objectives for weakening the Islamic State and the Muslims in general. Likewise, Iran is also strengthening Hamas in Palestine for the same great goal of thwarting the advancement of the mujahidin of the Islamic Khilafah, and just as the Taliban Emirate martyred many muawahhadin and mujahidin here, Hamas martyred muwahhadin there. Again and again, they fought

against the mujahidin of the Islamic Khilafah, and captured and brutally killed many muawahhadin. Just as the infidels of the East and the West are now jointly staging dramas for increasing Taliban's influence and popularity among the people, Iran is staging the same propaganda for the Hamas group for strengthening them in the Middle East.

Another purpose of Iran's support for Hamas is Iranian influence in the Arabian Peninsula, as Iran wants to expand its sphere of influence on its soil by eliminating its rivals and spreading its heretical ideology, beliefs, and cultures. In short, Iran is again dreaming of the ancient Persian Empire and using murtadd factions like Hamas and Taliban to fulfill that through the promotion of Rafidah creed.

You know that Jerusalem is the heritage of the entire Islamic Ummah and the focus of all, but the Arab tyrants do not support Hamas in this case, and the reason behind it is that these Arab tyrants are under the spell of the US, despite the fact that the independence of Al-Quds is a desire of all Muslims. Unfortunately, due to the interventions of these misguided groups and the dealings of tyrannical rulers,

the issue of Palestine has turned into a political trade and also a target for the pursuit of evil goals of the East and the West.

The leaders of the international community labeled their puppets as so called freedom fighters of Palestine, and then in other parts of the world, they propagate the idea that Palestine can be only free with empty slogans, conferences, and protests in support of it, and at the same time they spread another misconception in the minds of the Muslims that only Palestine is the land of Muslims, as if they should keep silence about the oppressions on the muwahhadin in other corners of the world.

What is the reason that Palestine is considered to be only the land of Islam? The occupation of Jews is considered to be only occupation? The Jews' atrocity in Palestine is highlighted by the jihad claimants of the time, but if the same Jews and Crusaders indiscriminately bombard areas under the control of the Islamic Khilafah, such as Mosul, Raqqa, Baghouz, Sinai, West Africa, Khurasan, and other lands of Muslims, then these jihad claimants, chanting empty slogans for the freedom of Palestine, express their happiness over it. If the Jews and the Crusaders



bombard mosques and martyr Muslims in Palestine, then they consider it to be a crime, but if they do the same in another region where sincere Muslims strive for the implementation of Shari'ah of Allah, then other than calling them criminals, they even encourage them to do so. Similarly, when the Jews and their allies bombarded Khilafah controlled territories of Khurasan and massacred innocent muhajirin, the leaders of the so called Muslim countries, who attribute themselves to Islam, never condemned it. Rather they appreciated it and even cooperated with them. In fact, they even surpassed the Jews and their allies in their oppression on the Muslims. Are the residents of these areas not Muslims? Just as freeing Palestine from the Crusaders' occupation is an obligation upon every Muslim, it is an obligation upon every Muslims to wage jihad for freeing the Muslim lands from occupation of the agents of the Jews and the Christians.

On the other hand, it is very strange that if someone from the Ummah supports the oppression of the Jews in Palestine, they criticize them and show a different reaction to them, but if someone supports or welcomes the crime of the

Jews and their allies in other Muslim lands, they consider him to be pure devoted Muslim. So, when the Jews attack Gaza and other Palestinian territories, the screams and cries of the Ikhwanis and their supporters overtake every part of the Muslim lands, including Afghanistan and Pakistan. On the other hand, the oppressions on the Uyghur Muslims at the hands of the Chinese communists, or the cries of the thousands of Muslims sisters, deprived of basic humans rights, in the barbaric Al-Hol camp of Sham, the crackdown on the Indian Muslims, and the persecution of the Rohingya Muslims by the ruthess Buddhists hold no significance to them. On the contrary, the only work they are left with is blaming the mujahidin of the Islamic State. And at the same time, the Muslims living in peaceful environment have no idea about their Muslim brothers and sisters outside Palestine. This is the hypocrisy of the infidels who simply use the Palestine issue as a sleeping pill for the Muslims for taking their attention away from the actual problem of the Ummah. And they are using Hamas, Taliban, and leaders of the so called Muslim countries as puppets for this

heinous purpose. Hamas and the Brotherhood (of the murtaddin) have been working to change the minds of Muslims so that they can never ponder over the major issues of the Ummah and address the proper solution for it. A living example is the Jami'at al-Islah of Afghanistan. Hence, what Hamas and Taliban are doing is simply the democratization of the Islamic Ummah, when they want to solve their problems only through the democratic process (demonstrations, protests, rally, and so on). This is the agenda of the Hamas in Sham and the Taliban in Khurasan.

You see how many slogans chanted for the liberation of Al-Aqsa when a missile was launched by Israel on Palestine, so what did they do? They gathered meetings, protests, and rallies, and staged hundreds of other dramas, but when the same Jews bombarded believers in Khurasan, Hamas leaders hardly uttered a word in response to that. Rather they participated in meetings with the Jews and the Crusaders, as they realized very well that if the lions of the Khilafah succeed in controlling territories, a day will come when they will reckon with these traitors. Therefore, other than condemning such attacks



of the Jews and the Crusaders on the Muslims, they actually praised these...

Have you ever heard any condemnation from the Jami'at al-'Ulama-e-Islam party run by Mullah Fazlur Rehman or Jami'at al-Islah regarding situation in the Xinjiang province of China, where the millions of Uyghur Muslims are being tortured in various ways, have been kept in the concentration camps, the honor of the Muslim sisters is being robbed by the Chinese barbarians, and mosques and great madrasas have been turned into horse stalls? Have you heard the voices of these corrupt people (Hamis) in support of them? Have you heard of any conference where they have given a lecture on the persecution of the Uyghur Muslims? Or have you heard any condemnation from the bandits, named Taliban Emirate, who give peace assurance to the infidels. If you have neither heard it nor seen it, then you must have seen their friendship and kinship with the murderous communists of China.

On the one hand, they considered the Rawafidh and other sectarians to be their brothers and friends, and on the other hand, they named the mujahidin, who are real

the defenders of Islam, as extremists and terrorists, and they also rejected the idea of jihad as a solution for the Ummah. Rather, they want to bring Islam through slogans, demonstrations, meetings, and processions, elections, and national assembly. But unfortunately, after many trials and errors, they failed to bring Islam in the crooked ways and ended up opposing the people of the truth who are walking on the prophetic path.

For example, Hamis took part in the parliamentary elections in 2006, when they won 76 seats out of 132 seats in the parliament, but yet, they couldn't bring Shari'ah rule, just as the murtadd Brotherhood failed to bring Shari'ah rule through elections in Egypt and Algeria. Brotherhood and their followers have been struggling for 72 years and many times, they came to power through elections, but they implemented only democracy, and the murtadd Taliban Emirate is also walking on the same path.

Prior to the Taliban takeover of Afghanistan, they claimed that the areas under their control limited, and therefore, Shar'i hudood couldn't be enforced. Although majority of the land was under their control, they mocked the Shari'ah rules with

various pretexts and excuses, as they cut off the hair instead of the hands of thieves, and they forgave adulterers due to repenting, and now despite their full control over the lands of Afghanistan, they are still successfully fooling their fighters that Shari'ah will be implemented someday, while they are gradually changing the minds of the people for the acceptance of a pure democracy, since it is the one of the main objectives of the US in bringing Taliban into power.

Their twenty years of struggle have been sold in exchange of the disbelief of democracy and the polytheism of nationalism, while the term "Shari'ah" has turned into an empty slogan for them. In Khurasan, Central Asia, and South Asia, the interests of the US and Iran are being implemented and defended by the Taliban murtadd in against the Islamic Khilafah, and in the Middle East, the same interests are being protected by the Hamis, the murtadd Brotherhood, and the tawagheet of Arab.

When the murtadd Morsi ruled Egypt for nine months, he had heavily bombarded the areas in Egypt and Palestine that were under control of the mujahidin who wanted to rescue this Ummah from the shackles of



nationalism and democracy. And in this way, murtadd Morsi wanted to please his US masters, but ultimately he failed in that. Similarly, the murtadd Brotherhood, outside Egypt, committed such atrocities against the mujahidin for pleasing the US and being accepted by the west, but Allah ﷻ humiliated them. And now, the Taliban murtaddin are doing the same, i.e. killing the muawahhidin and committing atrocities on the mujahidin of the Islamic State, to prove their loyalty and devotion to the Crusaders according to their agreement of submission to the infidels. So, one can easily presume the end result of their subjugation to kuffar.

Allah ﷻ says:

{The Jews and Christians will never be pleased with you until you follow their way. Say: "Allah's guidance alone is the true guidance," for if you give in to their wishes after

having received the (Book of) knowledge from Allah, then none will you have as friend or helper to save you} [Al-Baqarah: 120]

And He ﷻ also says:

{O believers! Do not seek the guardianship of those given the Scripture before you and the disbelievers who have made your faith a mockery and amusement. And be mindful of Allah, if you are 'truly' believers} [Al-Maidah: 57]

To gain power, murtadd Hamas has knocked the doors of every infidel and tyrant, although Iran provides them with money, weapons, and training, but that merely satisfied their kufri desires. Therefore, they maintained their ties with other tawagheet. The same is the condition of the Taliban murtaddin, for whom the supports of Iran and Pakistan are not enough, so they have been begging the infidels of the east and the west for

recognition. But if one wants to satisfy everyone, he ends up satisfying none but the Satan. However, with Erdogan's coming to power, the relations of Hamas have become stronger with the Turkish tawagheet. Just as the Taliban opened a political office in Qatar, America's largest intelligence base outside its soil, for trading Islam, Hamas opened an office in Ankara. Just as the Taliban have special relations and with Russia in the context of their slavery, Hamas has been strengthening its public relations with Russia since 2005. Every time Hamas leaders travel to Russia, they meet Putin, and Russia also uses Hamas for its own interests against Israel and the United States. The same is the case of the murtadd Taliban Emirate. Just as Russia used the stupid Taliban to weaken the US influence in Afghanistan, it used Hamas all together with Bashar al-'Asad to weaken the US influence in the land of Sham.

America, China, Iran, Pakistan, and other tyrannical and disbelieving countries have supported the Taliban against the Islamic State, and now they are campaigning and propagandizing in the media and giving them millions of dollars of aid, and in addition



to this, Iran is using the Taliban to achieve its political and economic interests, and Russia is also using it for the same purpose, and when the US supported different bootlickers against the Russia, it took revenge on the US through the use of Taliban. So, the reality of these murtadd factions is that they are nothing but the scapegoats at the hands of the infidels serving their interests alternately.

Similarly, just as the Taliban Emirate is working under the command of ISI, Hamas is loyal to Iran. That is why the leaders and followers of Hamas call Iran their mother because mother sincerely educates her children, and in the same way, Iran also educates and guides their children gathered under the banner of Hamas. A murtadd senior leader of the foreign affairs of Hamas, named Mahmoud az-Zahar, proudly said that a delegation of them comprising nine members went to Iran, and Qassim Soleimani gave them 22 million dollars, and he pledged to give more.

Allah the Exalted said:

{Surely the disbelievers spend their wealth to hinder others from the path of Allah. They will continue to spend to the

point of regret. And those who have disbelieved- unto Hell they will be gathered} [Al-Anfal: 36]

Like Al-Saluls, Iran wants to lead the so called Islamic countries and establish an honorable position among them, as it has been trying to portray itself as a freedom fighter of the first Qiblah, Bayt al-Maqdis, through the mediation of the murtadd Hamas, and it want to influence the Islamic Ummah for being more tolerable with the Rafidah creed which based on the slandering of the Companions of the Prophet ﷺ and enmity to the Ahlus-Sunnah. Accordingly, Iran has integrated many famous groups of the so called “Islamic Jihadi Movement” with the murtadd Hamas, such as Fatah as-Shaqaq, from which a faction named Junbish Saberini defected. Taliban Emirate has appointed Rafidah fighters in the higher positions, and similarly, Hamas has appointed the Rafidah groups to higher positions within the organization.

Based on the shirk of nationalism, the Taliban murtaddin prevent attacks on diplomats and agents of infidels in their homeland and they gave assurances of

peace to all the infidels inside and outside their country, and in the same way, Hamas also defends the Zionists with whom they are engaged in a decades-long war, simply due to nationalism. Whenever the mujahidin of the Islamic State want to attack Zionists, these murtadd factions stand in their way and defend them. This is because murtadd Hamas, along with Taliban murtaddin, are pleased with the division of the Ummah according to the geographical lines drawn by the infidel west. And whatever slogan they have been chanting for the unity of the Ummah is aimed at nothing but uniting the Ummah under the kufri banner of the UN and establishing the Dajjali “One World Order”. So it is time for the Ummah to wake up from their sleep and strive for saving themselves from falling into wrong camp led by the infidels and their allies in disguise of reformers like the Hamas and the Taliban.

{Have you ‘O Prophet’ not seen those who claim they believe in what has been revealed to you and what was revealed before you? They seek the judgment of false judges, which they were commanded to reject. And Satan ‘only’ desires to lead them farther away} [An-Nisa: 60]



أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ؟

“What has happened to you, O believers, that when you are asked to set out in the cause of Allah, your cling heavily to the earth? Do prefer the worldly life to the Hereafter? Know well that all the enjoyment of this world, in comparison with the Hereafter, is trivial.”



Don't let Satan Sit

Y o u r W a y t o J i h a d

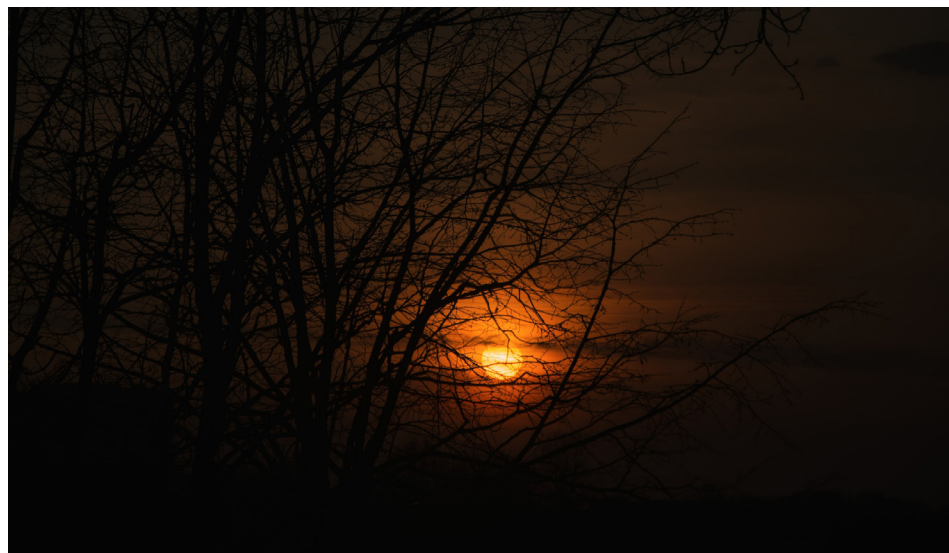
Satan lies in wait for a Muslim and prevents him, through continuous whispering in his ears, from waging jihad. These whispers come in different forms. One of such whispers is the love of the world. It drives man away from jihad. On the contrary, the only wish of a mujahid is shahadah, as he believes that if he becomes a shaheed, he will meet his Lord Who is more Beloved to him than his parents, wife, and children. And he understands the insignificance of this temporary world comparing with the unending Hereafter, as the Messenger of Allah ﷺ said:

“The likeness of this world in comparison to the Hereafter is that anyone of you dipping his finger into the sea: let him see what he brings forth.” [Sunan Ibn Majah]

So, the mujahid overcomes his inclination to this ephemeral world and steps forward to the eternal blessings of the Hereafter, while it is very difficult of for the pursuers of the worldly gains to step forward to jihad. This is because the hardships and trials associated with jihad can only be accepted by a man, if he has firm conviction on the rewards from his Lord in the Hereafter.

Once the Umaiyyah Khalifah

Sulaiman bin Abdul Malik asked Abu Hazim: “O Abu Hazim, why do we hate death?” Abu Hazim replied: “Because you have built up your dunya (world) and you have neglected and ruined your Hereafter. Therefore, you hate to leave that which you have built up to go to that which you have ruined?” And the Prophet ﷺ said: “Soon all these nations will gather around you as the eaters gather around a bowl.” Someone asked: “O Messenger of Allah! Will our numbers be less in that time?” He ﷺ said: “No, your number will be very large, but you will be like a stream



of water, and Allah will remove your fear from the hearts of the enemy and He will pour 'Wahan' into your hearts. Someone said: "O Messenger of Allah! What is meant by 'Wahan'?" He ﷺ said: "Love of the world and despise for death. And in another narration: "To love the world and hate to go to war."

This characteristic is so prevalent today among the Muslims since they are very weak, although they huge in numbers. And their weakness is attributed to nothing but the love of dunya which is for a while. Allah the Exalted says:

{What has happened to you, O believers, that when you are asked to set out in the cause of Allah, your cling heavily to the earth? Do prefer the worldly life to the Hereafter? Know well that all the enjoyment of this world, in comparison with

the Hereafter, is trivial} [At-Tawbah: 38]

Another deterrent from the path of Allah is the hate for hijrah. Making hijrah, leaving behind one's homes and belongings, and moving to an unfamiliar area for the sake of Allah is a very difficult task for those the seekers of dunya. But this difficult task becomes easy for the seeker of the Hereafter by the grace of Allah ﷻ. He ﷺ says: "Indeed, the angels ask those whom they cause to die while they were wronging themselves, 'In what [condition] were you in?' They will say, 'We were oppressed in the land.' The angels will say, 'Was not the earth of Allah spacious [enough] for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination." [An-Nisa: 97]

Muhammad bin 'Abd ar-Rahman said: There was a

battle among the people of Madinah, in which my name was also written, so I met Ikrimah, the slave of Ibn 'Abbas, may Allah be pleased with him. I told him this, so he forbade me and said: "Ibn 'Abbas, may Allah be pleased with him, informed me that some Muslims lived with the polytheists in the time of the Prophet ﷺ so they had increased the army of the disbelievers against the Muslims while they were killed by the swords of the Muslims, so Allah the Exalted revealed this verse." It was during the time of Khilafah of 'Abdullah Ibn Zubayr that the people of Madinah were sent to fight the people of Sham. But 'Ikrimah- may Allah have mercy on him- forbade to them to do so, saying that it was not jihad is in the path of Allah, as both the parties were Muslims. But, here the point is the interpretation of Ibn 'Abbas- may Allah be pleased with him- that those people deserved such severe punishment for not doing in hijrah.

Imam Ibn Jarir has narrated this incident in different documents that the verse was revealed about some young men of Quraysh, Qais, Harith, Qais Ibn al-Waleed, Abu al-



'Aas Ibn Manbah, and 'Ali Ibn Umayyah. These people unwillingly came with the Quraysh for the defense of their commercial caravan and Abu Sufyan. They came to Madinah for avenging the day of Nakhla (the conquest led by 'Abdullah Ibn Jahsh). They reverted to Islam, but came to Badr, so their deed was considered as non-conversion to Islam and they died in the state kufr. Therefore, hijrah is very important for jihad, since it contributes to the completion of it.

On the other hand, staying away from jihad exposes a disease of the heart which is hypocrisy. So, those who are satisfied with their staying behind suffer from this disease. To be more obvious, staying behind from jihad is

a sin and being pleased with that sin is hypocrisy.

Allah ﷻ says: {Those who were left behind rejoiced that they stayed at home against the wishes of Allah's Apostle, being averse to fighting in the way of Allah with their wealth and lives, and said: "Do not go in this scorching heat."} [At-Tawbah: 81]

In the same way, considering the mujahidin to be foolish is hypocrisy. When the hypocrites and the people whose hearts are diseased, said: "Religion has made these people insane." Whoever puts his trust in Allah, then surely Allah is the Exalted in Might, the Wise.

In the same way, joy over the misfortune of the mujahidin is hypocrisy. The condition of a believer should be like this

that he is saddened with the sadness of another believer and happy with his happiness of another believer, and this is called "Al-Wala" meaning the belief of friendship for the sake of Allah, while the hypocrites become upset with the dominance of Islam and Muslims.

Allah ﷻ says: {If any good reaches you, they will become sad. And if any misfortune befalls you, they turn away with rejoice and say, "Well done, we have already done our work"} [At-Tawbah: 50]

Similarly, seeking permission stay away from jihad without any valid excuse is hypocrisy, as Allah ﷻ says: {Only those who do not believe in Allah and the Last Day seek such permission (to stay behind of jihad). There is doubt in their hearts, and they are in doubt



about it} [At-Tawbah: 45]
He ﷺ also says: {When a party of them said: “O people of Yathrib! You have no chance to (stay in the face of the enemy); you had better go back home.” And a section of them asked the Prophet for leave saying, “Surely, our homes are lying exposed (to danger),” whereas they were not actually lying exposed. In fact, they wanted to escape (from the battlefield)} [Al-Ahzab: 13]

The hypocrites also say, “If so-and-so were with us, he would have been alive.” Many ignorant ones say that if so and so had not gone to jihad he would have been alive now and he would have done works. But these are the

whispers of the disbelievers and the hypocrites. So, the believers should refrain themselves from such views. Allah ﷻ says: {O you who believe! Do not be like those who have concealed (the truth) and who say of their brothers when they (the latter) go on a journey or take part in a war (and there is an incident there), “Had they stayed with us, they would not have died nor would they have been killed.” Allah makes such words a source of sorrow and grief in their hearts. If this is not the case, then in fact, Allah is the One Who rules over life and death and He is the Seer of all of your deeds.} [Aal-i-‘Imran: 156]

These are the same people who stay behind on their

own and say about those who fought and were killed: “If they had obeyed us, they would not have been killed.” So, tell them: “If you are right in saying this, then delay your death when it comes to you.”

Similarly, repelling jihad is hypocrisy. Not waging jihad is definitely a sin, but one who transgresses and forbids others is a contagious sinner. And don't they fear for themselves hypocrisy?

Allah ﷻ says: {Verily, Allah knows best those of you who turn others away (from fighting in the path of Allah), and say to their brethren: “Come to our side.” But if they take part in the battle, they fight not but a little} [Al-Ahzab: 18]

Its Meaning:

It is power that does not change from case to case, and there is no greater strength than His. Nothing happens without help from Allah. It is said: There is no power to repel evil, and no strength to achieve good, except by what Allah provides. And it is said: There is no power to avoid sin without His protection, and there is no strength to exercise obedience without His help.

Its Grace:

Abu Musa Ash'ari (may Allah be pleased with him) reported that the Prophet ﷺ said: "Should I not direct you to the words from the treasures of Paradise? There is no might and no power but that of Allah." (Agreed upon) And Ibn al-Qayyim commented on this: "And since treasure is a precious collective sum hidden from most of the people, this is the case with these words, also, as it is a treasure from the treasures of Paradise." (Healing of the Sick)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*There is No Power and No Might
Except by Allah*

Its Effect:

These words have a wonderful effect in mitigating the plight of difficult work, enduring hardship, entering upon sovereigns, facing fear, and confronting challenge." (Al-Wabil As-Sayyib) As for its effect in repelling worry and anguish, when it is given comprehensive authority, and one recognizes there is no power or strength except by Allah.. it has an amazing effect in repelling Satan, and Allah is the Helper." (Adapted from Zad al-Ma'd)

Its Importance:

The Muslim, especially the mujahid, should utter it often, and feel its meaning, for within it lies contentment of the heart and reassurance of what Allah has decreed. In it, also, lies the feeling of help from Allah and closeness to Him, and strength in putting full trust in Allah, and this is the reason for Allah having love for the worshiper and being sufficient for him.

⚠ Notices:

- Some people error in uttering it, saying: "There is no power except by Allah, O Lord!" or "O power of Allah!". These are wrong and they change and distort the meaning. Hence, the Muslim should pay attention to what he says, else he miss out on its reward and effect.
- Ibn Taymiyyah said: "These are words for seeking help, not words for recuperation. Many people say these words in the event of misfortune as a means of recuperation, and they utter them out of fear, not patience." (Compilation of Fatwas)

Its Meaning:

"Allah is Sufficient for us": It means that it is Allah who suffices in everything that afflicts us. "And He is the Best Disposer of affairs": He is the advocate, the sufficient, the preserver, and the One who safeguards. It means that Allah, glory be to Him, is the best advocate for us, it is to Him we delegate our affairs, and we rely on Him alone, for Him to care for us with His mercy. He is sufficient for us with His ability, He preserves our strength, He is the refuge we seek in all that happens around us, and is to Him alone we turn and put trust.

Its Grace:

It repels evil, it gives security after trepidation, it bestows good reward, and it grants satisfaction with the fate of Allah and the attainment of His pleasure. al-Qurtubi said, commenting on the Aya "Verily, the people (pagans) have gathered against you (a great army)... So they returned with Grace and Bounty from Allah": "When they entrusted their affairs to Him and made their hearts rely on Him, he granted from four rewards: grace, bounty, repulsion of evil, and comfort. And so they are pleased with Him and He is pleased with them".

اللَّهُ وَفِيهِ الْوَكِيلُ

"Allah is Sufficient for Us and He is the Best Disposer of Affairs"

Its Time to be Said:

Ibn Abbas (may Allah be pleased with him) narrated: "'Allah is Sufficient for us and He is the Best Disposer of affairs,' was said by Ibrahim when he was thrown into the fire; and it was said by Muhammad ﷺ when they (i.e. hypocrites) said, 'A great army is gathering against you, therefore, fear them,' but it only increased their faith" (Al-Bukhari).

Its Prescription:

This du'a is prescribed for all that befalls a Muslims, such as anguish, sorrow, harm, injustice, fear of an enemy, and other such matters. Accordingly, an-Nisa'i reported in his Sunan the aforementioned Hadith narrated by Ibn Abbas, under the title, "What Does One Say When He Fears a People". May the mujahid find the best fortune in this du'a.

! Notice:

There is a common mistake to say: "Allah is Sufficient for so-and-so or against you". Such a du'a in this form was not narrated from the Prophet ﷺ, nor from his honorable Sahabah. The meaning in this form is incorrect. The prophets and the Sahabah uttered these words to turn to Allah and ask Him to suffice for them, whether or not there is an enemy or a specific wrong-doer.

Memories of Shuhada

Abu Khalid al-Hindi-Taqabballah

Verily, valor and dynamism are among the most desirable qualities for a human being, and if these qualities are blended with other qualities in a mujahid, he obtains the obedience and pleasure of Allah the Exalted, and such a level can't be reached by the ordinary Muslims. Having faith in the Allah's decree and good expectations of Allah the Exalted becomes a source of steadfastness and immunity for a Muslim, which makes the heart tremble while the even sermons are interrupted due to the creation of a strong sensation!

Abu Khalid Al-Hindi, may Allah accept him, was a brave son of Islam, whose heart was filled with the protectiveness towards Islam and the Muslims. He was endowed with such bravery and steadfastness that the example of which is rarely found at the time. And his heart was thirsty for jihad for the sake of Allah and martyrdom, as he was prepared to put his life in the immense danger of fighting against kuffar for supporting





the religion. He recorded with his blood such instances of valor for the sake of Allah the Exalted, whose instances can hardly be found at a time when people are submerged in the ocean of comfort, forgetting their obligation to their Lord. And his memory will not be forgotten for a long time and will be instigating the sincere believers for walking on the same path of sacrifice for the noble religion, by the will of Allah. We ask Allah to give him

the best reward for his effort.

Birth and Growing up

Being born in the city of Kerala in South India, this young man had feelings of malice and immense hatred towards polytheists, the enemies of Allah, from the childhood. And especially when he saw the polytheists of India oppressing the Muslims of India, especially in the occupied Kashmir, he would be very angry. But he could not

find any means to stand by the side of his oppressed brothers and sisters, nor could he find any such group- in his vicinity- which outwardly calls Muslims to jihad and the implementation of the Shari'ah, holding firm to the pure tawhid and method upon which our beloved Prophet ﷺ and his noble Companions passed away. So he would always ask his Lord to guide him to the straight path and include him among the divine seekers who support the religion with the guiding Book and the aiding sword. He never wanted to be lost in the labyrinth of those who subdue the religion to their whims, choosing from it according to their wishes and abandoning what goes against their whims. At an early age, Abu Khalid studied the Quran and completed his memorization from the Quran in his hometown Kasaragot. And when he entered his youth, he asked Allah for a pure and lawful sustenance and sought the grace of his Lord, and settled in the sacred city of Makkah.

While he went there for the purpose of trade, he continued to go to the Masjid al-Haram, used to sit in I'tikaf and study the Qur'an. Then Allah the Almighty gave him the opportunity to perform hajj.





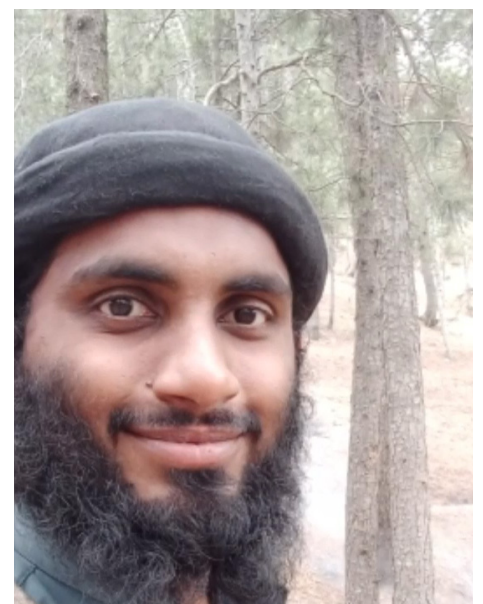
Apart from this, he also went to Dubai and Malaysia, where he acquired proficiency in different languages such as Malay and English, and also learned Hindi.

Inclination to jihad in the way of Allah

At first, he joined the “Jama’at al-Muhallah”, which was a nationalistic party and was striving for the rights of the Muslims of India, and he remained with them for a while. He also excelled in military and physical training there. And he also participated in one of the ‘Ijma against the infidels, but he found them far away from tawhid and Sunnah,

and saw that their leaders were calling for nationalism, patriotism, and innovations. So, he abandoned them soon. Then when Allah ﷻ established the Daulat al-Islamiyyah, the sincere slaves of Allah ﷻ finally found a place for hijrah where the religion was safeguarded and the word of Allah the Almighty was the highest. Accordingly, the noble leaders of the Islamic State were calling people of the lands of honor, where sincere Muslims can gather for their preparation for the assault on the kuffar with whom they had a heavy reckoning. But, for making hijrah to the Islamic State, Abu Khalid had to face

many difficulties, which is the case with every muhajir in the path of Allah ﷻ. So, Abu Khalid intended to set out for the path of Allah leaving his relatives who became an obstacle in the way. Accordingly, Allah Ta’ala strengthened his heart with firmness and steadfastness, as he did not even look back at the colorful traps and the deceiving bonds of the world, although he had called his relatives to the path of salvation, but they preferred doubts to certainty. So, he set out for hijrah for clearing the doubts of those people who were satisfied



with the companionship of the crooked and misguided ones who preferred enmity to the Islamic State.

He was looking for a way to migrate to Iraq and Sham, but he could not find a way. So, he contacted the brothers who had migrated to Khurasan Wilayah earlier, and they guided him in passing through the outposts of kuffar and murtaddin, and workshops of the Devils who prevented Muslims from migrating to the land of Islam.

Allah the Almighty says:

{The disbelievers want to extinguish the light of Allah with their mouth, but Allah will perfect His light, even though the disbelievers hate it} [As-Saff: 8]

As soon as he reached the Wilayat of Khurasan, he received combat training from Mu'askar in the areas of Wazir and Torah Borah, from where mujahidin marched forth in form of an army to thwart the advancement of the murtadd forces. Abu Khalid also wanted permission to go out with the mujahidin for defending the land of Islam, after finishing his training session in a camp where mujahidin were prepared for terrorizing the enemies of Allah. However, he was given training on different weapons and tactics.



Action and stability

Later, he joined with “Katiba al-Fatah” and guarding the front lines along with the murabitin, and he participated in many battles. In Zawa area of Nangarhar, he fought with the Taliban murtaddin and got injured by the splinters mortar missile. But despite the insistence of his friends, he preferred to stay there with them, in pursuit of martyrdom which was his ultimate goal. Therefore, he received medical treatment in the frontline area only and was having patience with his wounds. But after that, he had to go back to his home. And after spending a few days at home, he came again to participate in the battle, while his wounds were very deep and not yet healed. So he was serving mujahidin right behind the frontline so that his wounds might get healed and he might fight more strongly. He continued to serve the mujahidin of the frontlines until

his wounds worsened again, and his brothers forced him not to go to battle until the wounds were completely healed.

One of the great stories of the steadfastness of the mujahidin was that when they got surrounded by the Taliban murtaddin. It happened at a place where it was extremely difficult for the mujahidin to get down from their outpost on top of a mountain, as it was at a very high altitude. So, they were unyielding in defending their outpost from the attack of the enemy forces. Finally, all brothers had to retreat tactically from that area, as they fall short of ammos and supplies.

These are epic stories of the valor of the lions of the Khilafah, who, being substantially small in number, faced, with steadfastness, a large group of murtadd Taliban militia. This region was called “Zawa Sangar”. With success from Allah Ta’ala, the mujahidin killed the enemies in waves, when their large numbers and large consignment of weapons didn’t bring any benefit for them.

Obedience to the Sunnah and



doing righteous deeds Abu Khalid, may Allah accept him, was mindful of righteous deeds. He used to offer obligatory prayers mostly in masjid, despite tremendous aerial bombardments on the congregations of the Muslims in the Khilafah territories. He always urged fellow brothers to establish of obligatory prayers in congregation.

Similary, he, may Allah have mercy on him, was devoted to the religion and worship of Allah. And he had a strong

inclination towards Shari'ah knowledge and was fond of the companionship with the scholars and learning knowledge from them. Although he didn't perform much supererogatory deeds, he would enjoin good and forbid evil, and prevent evil with his own hands whenever he saw it. Abu Khalid heard from a brother the story of the charity of Abu Talha, may Allah be pleased with him, when he gave his garden as charity, learning about the verse of Allah, "Who

is the one who give Allah a loan of goodness." So, Abu Khalid al-Hindi got up and picked up a bottle of perfume, which was his most beloved fragrance, and gave it to one of his mujahid brothers, saying, "O Allah, I have nothing more beloved than this in my belongings!"

In the same way, he was always prepared to listen and obey the Amirs, whether at ease or at difficulty. Many brothers also mention this characteristic of him. Once he was going back to his house, while he had some belongings of the mujahidin. But when he heard that the Amir had ordered that these belongings should be delivered to the mujahidin and their needs should be met, he went to do it first without going back to home, although he was exhausted, and this responsibility was extremely difficult for him due to the severity of the conditions and the the cold.

Abu Khalid, may Allah accept him, was so eager to be martyred that he always yearned for it, and he participated in many battles in pursuit of martyrdom. That is why he intensely supplicated to Allah for granting him this sustenance (martyrdom). For this reason, when the brothers were registering names of those who are interested in inghimasi operation, he didn't wait for



a while, but he put his name on the list of the inghimasi brothers, so that he could carry out deadly attack on the murtaddin and get martyred.

Whenever there was a plan for an inghimasi operation, Abu Khalid hardly missed, even if it required him to cross difficult mountainous paths on foot. He set out for inghimasi and ishtishhadi operations many times, but due to some reasons, those operations were cancelled. But Abu Khalid neither lost hope, nor did he give up his intention to participate in the istishhadi operation. He was firm and steadfast on his intention to be martyred and never let Satan deceive him in this matter. So, he gladly accepted the decree of Allah the Exalted that at that time, there was no goodness for him in being martyred. So, he waited patiently.

And then it was time for the good news for Abu Khalid! He got an opportunity to carry out an inghimasi operation on a gathering of the Sikh polytheists in the city of Kabul. It was Wednesday, the 1st of Sha'ban, when he attacked a place of worship of the Sikh pagans.

Abu Khalid al-Hindi entered the place of worship of the

Sikh pagans and opened fire on them, and the murtadd Afghan army, which was appointed for ensuring peace and security for shirk and its people in Afghanistan, engaged in a deadly clashes with him, and he detonated two mines on them, sending a number of them to Hellfire and injuring many others. As a result of this blessed operation, around 60 members were killed and injured in the ranks of the murtaddin and the kuffar. All praise is due to Allah.

This was one of the biggest attacks in the Kabul city on the murtadd forces and polytheists, and it started with armed clashes between Abu Khalid and Afghan army and other law enforcers. As Abu Khalid engaged in a deadly clash with

the murtaddin, he stood firm and fought with them to the extent that he got martyred at their hands. May Allah accept him. Abu Khalid was a lion of Khilafah who was unfaltering amid deadly fighting against an entire army of the enemies of Allah.

Through this blessed operation, Allah the Almighty healed the chest of the believers and enraged His enemies near and far.

We ask Allah the Almighty to accept the deeds of Abu Khalid and grant him highest rank in the Paradise, and also We ask Allah to grant us the opportunity to walk on the same path. Ameen. And all praise is due to Allah, the Lord of the worlds.



Modesty

is a Gift

for Women

Modesty is a Gift for Women

Two female characters described in the Quran are fascinating. Among them was the woman of Surah Qasas with whom Musa, 'Alaihis Salam, was married.

Musa, 'Alaihis Salam, first met those girls in Madyan quite unexpectedly. Allah Subhanahu wa Ta'ala tells us in detail the description of their first meeting in Surah Qasas.

After fleeing to Madyan, Musa, 'Alaihis Salam, was resting under a tree. After a while he saw some people drawing water from a well nearby and

doing their necessary work. He also saw two girls huddled together with their goats at a little distance from the well. Not moving towards the well.

Musa, 'Alaihis Salam, asked them why they were not going to the well to give their goats water. Then what they answered, Allah Subhanahu wa Ta'ala placed it in the Qur'an. The girls said:

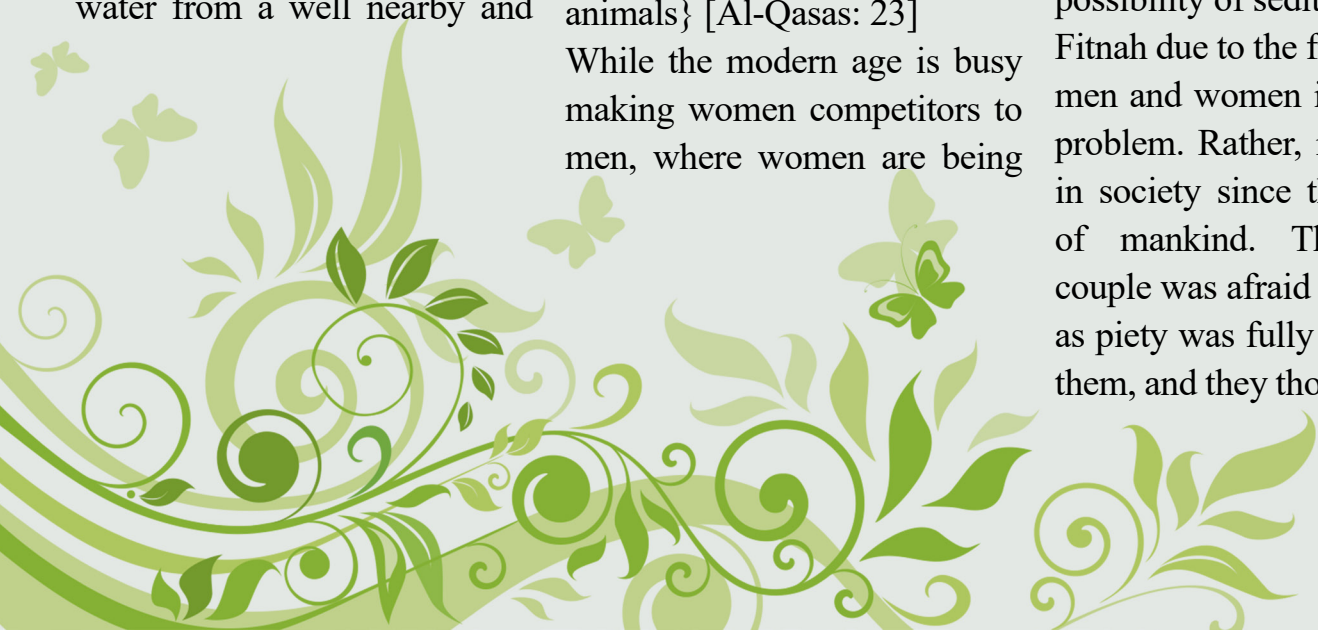
{We cannot give water (to our goats) until the shepherds by the well move away with their animals} [Al-Qasas: 23]

While the modern age is busy making women competitors to men, where women are being

taught that being equal to men is the essence of progress and development, the Quran presents two girls on stage who do not step towards the well because men are there.

Why did the men and women refrain from approaching the well that day? This is because those men were not their father, brother, or Mahram. In such a situation, if two women were present among a group of men, they were afraid of the possibility of sedition.

Fitnah due to the free mixing of men and women is not today's problem. Rather, it has existed in society since the beginning of mankind. That woman-couple was afraid of this fitnah, as piety was fully developed in them, and they thought it better,





on that day, to stand aloof and wait than to jostle and compete with the men at the well with their goats.

The story of the girls did not end there. In the next part of the story, seeing the helplessness of the two girls in giving water to the goats, Musa, 'Alaihis Salam on his own initiative, gave their goats water from the well. The two girls went back home and after a while one of them returned to Musa, 'Alaihis salam. The description of the return of one of the two girls is also mentioned in the Qur'an by Allah Subhanahu wa Ta'ala in His saying :

{Then one of the two women came to him (Musa 'Alaihis Salam) walking bashfully, and said, "My father invites you that he may replay you for having watered our flock."} [Al-Qasas: 25]

Intriguingly, in this verse Allah Subhanahu wa Ta'ala describes the return of the girl by adding the words "walking bashfully". One of the characteristics of the Quran is this - there is not a single word or letter that is unnecessary or without any

hiqmah.

So, think about how many countless events have happened in history from the beginning of the world to that day, right? How many civilizations have arisen, how many communities have been destroyed. Like the rise and fall of the waves, the time has witnessed countless events! But, the Quran has not described all of it before us.

There were many great civilizations that have faded into the dust of the history. There were so many brilliant heroes who, when they ran with their horses, the sky and the air turned into dust. But, there is no name for them anywhere in the world. No one remembered their power, pride, and arrogance.

But think that the Quran has informed us of a girl who came forward in front of a man. Even if the world forgets all the great civilizations, even if the heroism of many brilliant heroes disappears from history, the Quran has informed the people of the world for ages about the chastity of a girl, coming forward with full of

shame. Every day, somewhere in the world, someone or the other is reading and knowing about that girl. The Holy Quran has made the short description of her modesty unforgettable, so think about it!

Therefore, our Lord gives glad tidings to those sisters who have accepted His commandment of guarding their chastity, who have kept themselves from the eyes of other men, from their contact, from any interaction with them, and who do not talk to other men (non-mahram) unless it is necessary, even those who are within the boundaries of the Shari'ah. Allah the Exalted has liked their appearance, behavior, and shame. These sisters have followed the footsteps of those chaste women who refrained from going to the well crowded with men on that day. They have followed the Sunnah of the chaste lady who didn't become unconscious of her modesty for a while, as she came to say the necessary words to Musa, 'Alaihis salam. So, dear modest sisters in the time of widespread obscenity and shamelessness when commercialization of women is viewed as boldness, no matter how much the corrupt society says that you are far from the light, we know that you have found the real light. So, congratulations to you!



French Colonization in Africa and Their Barbarism on Muslims

The French presence in Africa dates to the 17th century, but the main period of colonial expansion came in the 19th century with the invasion of Ottoman Algiers in 1830, conquests in West and Equatorial Africa during the so-called scramble for Africa. By the early years of the twentieth century, the French held most of what would come to be their colonial territory in West Africa (including present day Senegal, Mali, Burkina Faso, Benin, Guinea, Ivory

Coast and Niger).

Around 1920, the French empire stretched across five continents, including Africa. France invaded North Africa in the 1830s. Ten decades later, it occupied Morocco, Algeria, and Tunisia.

The French came with one specific mission, to “civilize” its colonies by absorbing them administratively and culturally. Its ambition was to lift up North Africa to the French standards by bringing

Christianity and French culture and wipe out Islam.

Between the 18th and 19th centuries, French colonization was based on one of the most known French colony policies, namely “assimilation”. The word “assimilation” derives from the French word “assimiler”, meaning “to resemble.”

The French policy of assimilation aimed to impose the French system, culture, and way of life on its colonies. However, this policy was not as successful as the British system of indirect rule.



Indeed, unlike the French, the British used the ruler of the people, native police, prisons, and other institutions. Deemed the official French colony policy, assimilation aimed to substitute the culture, language, customs, beliefs, religion, and the law system of the people of Africa with that of the French people. In other words, assimilation was the belief in the superiority of French civilization over the “inferior” African one. However, the assimilation policy was a failure for many reasons.

For instance, it was difficult for Africans to affiliate themselves with French culture because of the vast differences between the two cultures. It was, in particular, hard in terms of religion. Most Africans were Muslims whilst The French were Christian.

The immediate goals of the invasion, was to “end piracy and reclaim Algeria for Christianity”.

In line with France’s Christian commitments, the conquering French army took over mosques and converted them into churches and cathedrals at gunpoint. That same year the French wiped out the entire tribe of the Ouffias, sparing no woman or child, and seizing all their possessions.

The French killed more than 1 million Muslims in Algeria, and this is the reason why Algeria was called “The land of 1 million martyrs”.

During the French occupation of Morocco, French soldiers would behead the Muslim men and expose them in the streets during the invasion which lasted 44 years.

When France decided to leave Algeria after having invaded it

until 1962, the French soldiers placed 11,000,000 mines. The number of mines was superior to the number of inhabitants.

Their barbarism and deep rooted hatred for Islam and its people have been demonstrated throughout history.

Allah ﷻ says:

{O you who believe! Take not as (your) confidants (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have



made plain to you the Ayat (proofs, evidences, verses) if you understand} [Aal-i-‘Imran: 118]

In June 1830, the failing French Bourbon monarchy launched a military campaign in the Algerian capital, as a last bid to gain popular and electoral support. What was supposed to be a political showboat quickly turned into a genocidal conquest which killed a third of the population. In the course of this invasion, military strategies were largely drawn

along religious lines.

To French officials, Islam was the biggest obstacle, a “belligerent religion” that needed to be quelled and controlled. A civilizing mission was launched to justify France’s imperialist expansion.

“Only people who had been educated in French universities and proved their loyalty to France could be appointed as Imams” Algeria’s population was hierarchically organized into simplistic categories and either

labeled “Muslims” – who made up three quarters of the population – or “indigènes”. People were denied French citizenship unless they rejected Islamic law, and were also subject to the Native code (Code de l’Indigénat). The Code ensured Algerians endured an inferior legal status and subjected them to a series of repressive laws: the interdiction to travel beyond their counties and buy livestock without a permit, the enforcement of forced labor and dress codes, the implementation of curfews, to name a few.

From 1881, Algeria became an official extension of France, a “little France” where European settlers moved in masses. To consolidate French rule, the process of assimilation was imposed, and French identity was starkly defined against the culture and religion of the indigenous population. The goal was to create a “French Islam”, one that answered to the colonial administration. For example, only people who had been educated in French universities and proved their loyalty to France could be appointed as Imams.

Blatant hypocrisy was rife: while in French-Algeria the colonial government was deeply involved in



the population's religious affairs, in France itself, religious freedom from state interference was widely promoted – and celebrated. Even after the banner of *Laïcité* (a concept of state secularism) introduced via legislation in 1905, secularism did not reach African shores. Why? Because letting go of the government's involvement with Islamic institutions would mean losing control of the only means to assert command over the native population. Officially, the excuse given was that Muslims couldn't understand the concept of separation between religion and state. "In Algeria, natives were called 'French Muslims'; in France, Algerian migrants were called 'Algerian Muslims'". When the Algerian War for

independence broke out in 1954, French efforts to exert control over Muslims intensified and led to the implementation of virulent anti-Muslim decrees. For the rebelling National Liberation Front (FLN), Islam was the central pillar of the emerging Algerian identity. So to the colonial government, targeting "French Muslims" was synonymous with targeting "rebels" (as the French state dubbed them) or "nationalist terrorists", usually resistance fighters who were returning the colonial violence back to sender. In France, Algerian immigrants, summoned to rebuild the country after World War Two, suffered the same fate. French police assumed the guilt of

all Muslims until proven innocent. In October 1961, a curfew was implemented in Paris. The decree enforcing it read: "It is advisable in the most urgent way for Algerian Muslim workers to refrain from circulating at night in the streets of Paris and its banlieue, more particularly from 8:30pm to 5:30am." Note the constant contradictions—in Algeria, natives were called 'French Muslims'; in France, Algerian migrants were called "Algerian Muslims". These ambiguous identities and attached violent persecutions further estranged Algerians living in France from a society that already treated them as second class citizens and threat to national security.



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